AN ANSVVERE VNTO M. PERKINS ADVERTISEMENT.

M. PERKINS *Aduertiſement to all fauourers of the Roman religion, ſhewing (as he weeneth) that the ſaid Religion is againſt the Catholike principles of the Catechiſme, that hath beene agreed vpon euer ſince the dayes of the Apoſtles, by al Churches: which principles be fowre. The Apoſtles Creede: the tenne Commandements: the Lordes prayer: the inſtitution of two Sacraments, Baptiſme and the Lordes ſupper.* 1. COR. 11. *verſ.* 23.

I HAD once determined to haue wholy omitted this goodly *poſt-ſcript*, becauſe it containeth (in manner) nothing elſe, but an irkeſome repetition of that, which hath beene (I will not ſay twiſe before, but more then twenty times) handled ouer and ouer, in this former ſmall treatiſe: notwithſtanding, conſidering both howe ready many are, when they ſee any thing omitted, to ſay that it could not be anſwered; and alſo for that theſe pointes here reiterated, are the moſt odious that he could cull out of all the reſt to vrge againſt vs: I finally reſolued to giue them a ſhort anſwere; And further, alſo by prouing their newe religion, to be very oppoſite vnto thoſe old groundes of the true religion, to requite him with the like, that I die not in his debt. Thus he beginneth.

The Roman religion eſtabliſhed by the Councell of Trent, *is in the principall pointes thereof, againſt the very groundes of the Catechiſme: the Creede: the tenne Commandements: the Lordes prayer: the two Sacraments.*

THE *Catholike* religion embraced and defended by the Church of *Rome*, was planted and eſtabliſhed there by the Apoſtles *S. Peter* and *S. Paul*, fifteene hundreth yeares before the Councell of *Trent*, and hath beene euer ſithence, by the Biſhops of *Rome* their lawfull ſucceſſors, conſtantly reteined, and moſt ſincerely obſerued and maintayned: ſome articles thereof, called into queſtion by the *Heretikes* of this latter age, were in that moſt learned generall Councell of *Trent*, declared and defined. And great meruaile it were, if the principall pointes thereof, ſhould be againſt the groundes of the *Catechiſme*, which is in euery point moſt ſubſtantially expounded, by the decree and order of the very ſame Councell. Or is it credible, that the Church of *Rome* (with which all other

ancient Churches and holy Fathers, did desire to agree; and which hath beene euer most diligent to obserue all Apostolicall traditions) should in the principall points of faith, crosse and destroy the very principles of that religion, that hath beene agreed vpon by all Churches euer since the Apostles daies, as he saith? Is it not much more likely and probable, that the *Protestantes*, who slaunder all Churches, euer since the time of the Apostles, with some kind of corruption or other, and who hold no kind of Apostolicall tradition to be necessary: is it not (I say) more credible, that they should shake those groundes of faith, which come by tradition from the Apostles, and haue beene euer since by all Churches agreed vpon? I suppose that fewe men of any indifferent judgement, can thinke the contrarie. But let vs descend to the particulers, wherein the truth will appeare more plainely. Thus beginneth Master PERKINS with the Creede.

First of all it must be considered, that some of the principall doctrines beleeued in the Church of Rome, *are; that the Bishoppe of* Rome *is the Vicar of Christ, and head of the* Catholike *Church: that there is a fire of Purgatory: that Images of God and Saintes, are to be placed in the Church, and worshipped: that prayer is to be made to Saintes departed: that there is a propitiatory sacrifice daylie offered in the* Masse, *for the sinnes of the quicke and the dead. These pointes are of that moment, that without them the* Roman *religion cannot stand*, &c. *And yet marke the Apostles Creede, which hath beene thought to contayne all necessary pointes of religion to be beleeued, and hath therefore beene called the* key and rule of faith: *This Creede* (I say) *hath not any of these pointes, nor the expositions made thereof by the ancient Fathers; nor any other Creede or confession of faith made by any Councell or Church, for the space of many hundreth yeares. This is a plaine proofe to any indifferent man, that these be newe articles of faith, neuer knowne in the Apostolike Church; and that the Fathers and Councels could not finde any such articles of faith in the bookes of the old and newe Testament. Answere is made, that all these points of doctrine are beleeued vnder the article,* (I beleeue the Catholike Church:) *the meaning whereof they will haue to be this. I beleeue all thinges which the* Catholike *Church holdeth and teacheth to be beleeued. If this be as they say, we must beleeue in the Church: that is, put our confidence in the Church, for the manifestation and the certainety of all doctrine necessary to saluation. And thus the eternall truth of God the creatour, shall depend vpon the determination of the creature; And the written word of God in this respect is made insufficient, as though it had not plainely reuealed all points of doctrine pertaining to saluation. And the ancient Churches haue beene farre ouer-seene, that did not pro-*

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pound the former pointes to be beleeued as articles of faith, but left them to theſe later times. Thus farre Maſter PERKINS: Wherein are hudled vp many thinges confuſedly: I will anſwere briefly and diſtinctlie to euery point.

The firſt is, that *in the Apoſtles Creede are contained all pointes of religion neceſſary to be beleeued*, which is moſt apparantly falſe, as the *Proteſtantes* themſelues muſt needes confeſſe; or elſe graunt, that it is not neceſſary to beleeue the King to be Supreame-head of the Church: or that the Church is to be gouerned by Biſhops: or that vve are juſtified by Chriſtes juſtice imputed to vs: or that there be but two Sacramentes: or that the Church ſeruice muſt be ſaid in the vulgar tongue: or that all thinges neceſſary to be beleeued to ſaluation, are contained in the Scriptures. To be ſhort, not one article of their religion (which is contrary to ours) is contained in this Creede of the Apoſtles: therefore to affirme as de doth, all neceſſarie pointes of religion to be contained in this Creede, is to caſt their owne religion flat to the ground; and to teach, that not one point of it is to be beleeued: this Creede may neuertheleſſe be called the *key* and *rule of faith*, becauſe it containeth the principall pointes of the Chriſtian religion, and doth open (as it were) the doore vnto all the reſt, and guide a man certainely vnto the knowledge of them, by teaching vs to beleeue the *Catholike* Church, *1. Tim. 3. verſ. 15.* which being *the piller and ground of truth*, directed and *guided by the ſpirit of truth*, will alwaies inſtruct her obedient children, in all truth neceſſary to ſaluation. *Ioh. 16. verſ. 13.*

Then ſaith Maſter PERKINS: *The eternal truth of God, the creatour ſhal depend on the determination of the creature.*

Nothing leſſe: for Gods truth is moſt ſincere and certaine in it ſelfe, before anie declaration of the Church: but vve poore creatures that are ſubject to miſtaking and errour, ſhould not ſo certaynelie vnderſtand and knowe that truth of God, vnleſſe he had ordained and appointed ſuch a ſkilfull and faithfull Miſtris and interpreter, to aſſure vs both what is his word, and what is the true meaning of it. Like as pure gold, is not made perfect in it ſelfe by the Gold-ſmithes touch-ſtone; but other men are thereby aſſured, that it is true and pure gold: euen ſo the word of God doth not borrowe his truth from the Church; but the true children of God are by the holie Church aſſured, which is the ſame his word. If we did hold (as we doe not) that the written vvord contayneth all pointes of doctrine neceſſarie to ſaluation: yet vvere it moſt neceſſarie to relie vpon the *Catholike* Churches declaration, both to be aſſured which bookes of Scriptures be Canonicall,

which not; (whereupon *S. Augustine* (a man of farre better judgemente then any of these daies) said, *that he would not beleeue the Gospell, vnlesse the authority of the Church moued him thereunto:*) as also to vnderstand them truly; because the wordes of holy Scripture, without the true meaning and sence of them, doe but deceiue men and leade them into errour; and to that end haue alwaies beene, and yet are, by *Heretikes* abused, to drawe others after them into destruction.

Con. Epist. Ind. cap. 5.

The like may be said of *other ancient Creedes*, and *confessions of faith*, which holding the Apostles Creede, did adde some fewe pointes vnto it: namely, such as were in those daies called into question by *Heretikes* of greater fame, and who were followed of many, not touching in particuler diuers other articles generally beleeued of all true Christians, or else by some fewe and obscure men only questioned. Wherefore to argue that no other pointes of faith are to be beleeued, but such as are expressed in ancient Creedes, is to cut of a great part of our faith.

Lastly, it is most vntrue to say that those ancient Fathers and Councels *knewe not of these articles of faith* by him mentioned: for they haue most plainely taught them in their writinges: yea, and expressly condemned of heresie, most of the contrary positions, nowe againe reuiued and holden by the *Protestantes*; as in those seuerall questions I haue before proued.

Touching *beleeuing in the Church*, which he thrusteth in by the way, we vse not that phrase, as the very Creede sheweth; following therein *S. Augustine* with others, who hold, that to *beleeue in* a thing, is to make it our creatour, by giuing our whole hart vnto it; in which sence we beleeue not in Saintes, nor in the Church: albeit some other ancient Doctors, take the wordes to *beleeue in*, not so precisely, but say that we may *beleeue in* the Church & in Saintes: that is, beleeue certainely that the *Catholike* Church is the only true company of Christians; and that to the lawfull gouernours thereof, it appertaineth to declare both which bookes be Canonicall, and what is the true meaning of all doubtfull places in them: so we beleeue the Saintes in heauen to heare our prayers, to be carefull to pray for vs, & to be able to obtaine by intreaty much at Gods handes, in whose high fauour they liue. Thus much in answere vnto that which M. PER. obiecteth in generall, nowe to that he saith in particuler.

He chargeth vs first, *with the breach of the third article*, Conceiued by the holy Ghost: *Which* (saith he) *is ouerturned by the transubstantiation of bread and wine in the* Masse, *into the body and bloud of Christ: for here we are taught to confesse the true and perpetuall incarnation of Christ, beginning in his conception, and neuer ending afterward.*

Answ. Here is a strange exposition of the Creede. Is Christes incarnation

nation perpetuall, and not yet ended? then it is true to ſay, that Chriſt is not yet incarnate; as we may ſay truly, that a man is not borne, vntill his birth be accompliſhed and ended. But to the preſent purpoſe: becauſe Chriſtes incarnation beganne at his conception, cannot bread be turned afterward into his body? how hangeth this together? Belike he meanes *that Chriſtes body was but once conceiued, and that was by the holy Ghoſt in his mothers wombe*: therefore it cannot afterward be made of any other thing. This to be his meaning, he declares in the queſtion of the Sacrament; but it is too too ſimple and childiſh. For we hold him not to be ſo conceiued by bread, as he was by the holy Ghoſt, who was the efficient cauſe of his conception: but that the ſame body that was cõceiued by the holy Ghoſt, is made really preſent in the Sacrament, by tranſubſtantiation of bread into it, which hath no oppoſition at al with this article, as I haue more largely proued in the foreſaid queſtion. And whereas he ſaith further, cleane beſides the purpoſe of this article, *that Chriſtes body hath the eſſentiall properties of a true body, ſtanding of fleſh and bone*: we grant the ſame; but when he addeth *that local circumſcription cannot be ſeuered from a body*, he is deceiued: for the greateſt body of all others, (which is the higheſt heauen) is not circumſcribed by any place; becauſe there is no other body without it, whoſe extreamities might compaſſe in, and circumſcribe that body of the higheſt heauen. And when he ſaith, *that to be circumſcribed in place, is an eſſentiall property of euery quantity; and that quantity is the common eſſence of euery body*: he makes himſelfe but a common mocking-ſtocke vnto euery ſimple Logitian, who knoweth that no accident (ſuch as euery *quantity* is) can be of the eſſence and nature of a *ſubſtance*, ſuch as Chriſtes body is. Neither would any man ſay, (that cared what he ſaid) that to be circumſcribed in a place is eſſentiall to euery quantity, when all *numbers* that be quantities, haue no relation vnto any place: neither is it of the eſſence of any quantity to be actually circumſcribed by a place; but it is a property flowing out of the eſſence of one only kinde of quantity, *to be apt, and fit to be circumſcribed* and compaſſed about with a place. And naturally all bodies (except the higheſt heauen) haue one place, out of which they paſſe (as *S. Auguſtine* ſaid) when they come into another: but by the omnipotent power of God, any body may be ſeparated from his place, or be in as many places at once, as it ſhal pleaſe God to ſeate it; becauſe to be circumſcribed with a place actually, is a meere accident vnto a ſubſtantiall body, and without the nature of quantity; and God may not without blaſphemie be diſabled to ſeperate a ſubſtance from an accident. By this is confuted alſo his ſecond inſtance: *Chriſt is aſcended into heauen, and ſitteth at the right hand of God the Father, therefore his body is not really and locally in the Sa-*

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crament. This followeth not, becauſe it is in both places at once, as S. Chriſoſtome in expreſſe tearmes teacheth. *O miracle! O goodneſſe of God! he that ſitteth aboue with his Father, at the very ſame inſtant is touched with the handes of all men, and giueth himſelfe to them that will receiue and embrace him!* See more of this in the queſtion of the bleſſed Sacrament, where M. PERKINS citeth the very ſame authorities, which he here repeteth: ſee my anſwere to them there.

Chriſ. lib. 3. de Sacerd.

Thirdly, he reaſoneth thus: *In that we beleeue the* Catholike *Church, it followeth that it is inuiſible, becauſe thinges ſeene, are not beleeued.*

We anſwere: that the perſons in the *Catholike* Church are and euer were viſible, euen to *Iewes* and *Heathens* who perſecuted them; but the inward indowmentes of thoſe perſons: that is, their faith, hope, and charitie; their aſſiſtance by Gods ſpirit, and ſuch like Chriſtian qualities, are inuiſible and to be beleeued. And euen as a man is truly ſaid to be viſible, though he conſiſt aſwell of an inuiſible ſoule, as of a viſible body: ſo the Church is viſible, for the viſible perſons, viſible teaching and adminiſtring of Sacraments in it; albeit the inward qualities of it be not viſible.

His laſt objection againſt vs out of the Creede, is: *That the articles of remiſſion of ſinnes; reſurrection of the body; and life euerlaſting, containe a confeſſion of ſpeciall faith. For the meaning of them is thus much: I beleeue the remiſſion of mine owne ſinnes, and the reſurrection of mine owne body to life euerlaſting.*

Anſwere. That is not the meaning, vnleſſe you adde ſome conditions: to wit, *I beleeue the remiſſion of my ſinnes*, if I haue duly vſed the meanes ordained by our Sauiour for the remiſſion of them; which is after Baptiſme, the Sacrament of Penance. Item, *I beleeue I ſhal haue life euerlaſting*, if I keepe (as Chriſt willed the yong-man to keepe) Gods commandements, or (at the leaſt) if I doe die with true repentance. Nowe whether I haue done or ſhall doe theſe thinges required of me, I am not ſo well aſſured, as that I can beleeue it: for I may be deceiued therein; but I haue or may haue a very good hope, by the grace of God to performe them. Neither is there any more to be gathered out of *S. Auguſtine*, as ſome of the wordes by himſelfe here alleaged doe conuince. For he requireth beſides faith, *that we turne from our ſinnes, conforme our will to Gods will, and abide in the lappe of the* Catholike *Church; and ſo at length we ſhall be healed.* See the queſtion of certainety of ſaluation. Note alſo by the way, the vncertainetie of M. PER. doctrine, concerning this point: for he holdeth that *it is not neceſſary to haue a certaine perſwaſion of our owne ſaluation, but that it is ſufficient to haue a deſire to haue it*: and that doctrine he putteth there (as he

Pag. 270. & 275.

faith

ſaith himſelfe) *to expound the* Catechiſmes, *that propound faith at ſo high a reach, as fewe can attaine vnto*: yet here and elſe where, the good man forgetting himſelfe, chargeth vs to croſſe the Creede, becauſe we doe not wreſt faith vp to ſo high a ſtraine; and ſo in heate of quarelling, often expoundeth this contrary to his owne rule. Nowe for proofe of *S. Auguſtines* opinion herein (whome he only citeth) take theſe two ſentences for the two points he ſpeaketh of. For the firſt, *that we be certaine by ordinary faith of our ſaluation*, let this ſerue. *Of life euerlaſting, which God (that cannot lie) hath promiſed to his children, no man can be ſecure* (and out of danger) *before his life be ended, which is a tentation vpon earth*. Secondly, *that a man once truly juſtified may afterward fall: We muſt beleeue* (ſaith this holie Father) *that certaine of the children of perdition doe liue in faith, that worketh by charity, and ſo doe for a time liue faithfully and juſtly* (they were then truly juſtified) *and yet afterward doe fall*, and that finally; becauſe he calleth then the children of perdition. Thus much in anſwere vnto that, which Maſter PERKINS obiecteth againſt our religion out of the Creede, which (as you haue ſeene) conſiſteth wholy vpon his owne forced expoſition, and vaine illations.

De bono perſeuer. cap. 22.

De correct. & grat. cap. 13.

Hence he proceedeth to the tenne Commandements. But before I followe him thither, I may not omitte here to declare howe the *Proteſtant* Doctors doe fouly mangle, and in manner ouer-turne the greateſt part of the Creede. Obſerue firſt, that according to their common doctrine, it is not neceſſary to beleeue this Creede at all, becauſe it is no part of the written word: ſecondly, that *Caluin* doubteth whether it were made by the Apoſtles or no; being then no part of the written word, not made by the Apoſtles, it muſt by their doctrine be wholy rejected. Nowe to the particulers.

Cal. lib. 2. Inſtit. cap. 16. ſeſſ. 18

1. Concerning the firſt article, *I beleeue in God the Father almighty, maker of heauen and earth*, they doe erre many waies. Firſt, they doe deſtroy the moſt ſimple vnitie of the God-head, by teaching *the diuine eſſence to be really diſtinguiſhed into three perſons*. If the diuine nature be really diſtinguiſhed into three, there muſt needes be three diuine eſſences or natures: *ergo*, three Gods. *Caluin* alſo ſaith, *that the Sonne of God hath a diſtinct ſubſtance from his Father*. Melanthon, *that there be aſwell three diuine natures, as three perſons*, in locis de Chriſto.

Confeſſ. fidei gener.

In actis Serueti. pag. 872.

Secondly, they ouerthrowe the Father in the God-head, by denying the Sonne of God, to haue receiued the diuine nature from his Father: as *Caluin*, *Beza*, and *Whitakers* doe. *See the Preface.*

Thirdly, howe is God almightie, if he cannot doe all thinges that haue no manifeſt repugnance in them? But he cannot after the opinion of

of diuers of them, make a body to be without locall circumscription, or to be in two places at once; which notwithstanding some others of them hold to be possible, as *Zwinglius, Oecolampadius, Andreas Volanus, &c.*

In colloq. Marpurg. art. 29. Li. 1. cont. Scargum, cap. 14.

Fourthly, though we beleeue God to be maker of heauen and earth; yet neuer none but blasphemous *Heretikes*, held him to be true authour and proper worker of al euil done vpon earth by men. Such neuertheless be *Bucer, Zwinglius, Caluin*, and others of greatest estimation among the *Protestantes*. *See the Preface.*

2. *And in* IESVS *Christ his only Sonne our Lord.* They must needes hold Christ not to be Gods true naturall Sonne, which denie him to haue receiued the diuine nature from the Father: againe, they make him according to his God-head, inferiour to his Father. *See the Preface.*

Dialog. de corpore Christi. pag. 94.

3. *Borne of the Virgin* MARY. Many of them teach, that Christ was borne as other children are, with breach of his Mothers virginity, as *Bucer*, and *Molineus in vnione Euangelij part.* 3. and *Caluin* signifieth no lesse *in harmo. sup. 2. Math. vers.* 13.

De consil. part. 2. 276.

4. *Suffered vnder* Pontius Pilate, *crucified, dead, and buried.* Friar *Luther* (with a great band of his followers) doth toughly defend, that the *God-head it selfe* suffered; which to be blasphemy, *Musculus* doth proue in his booke of the errours of *Luthers* Schollers: yet *Beza* with all them that hold Christ to haue beene our mediatour, according to his diuine nature, can hardly saue themselues from the same blasphemy. For the chiefest act of Christes mediation, consisteth in his death: if then the God-head did not suffer that death, it had no part in the principal point of Christs mediatiõ. Hither also appertaine all these their blasphemies, to wit: *that Christ was so frighted with the apprehension of death, that he forgotte himselfe to be our mediatour; yea refused* (as much as in him lay) *to be our redeemer:* Item, *that he thought himselfe forsaken of God, and finally despaired.* *See the Preface.*

2. Apolog. ad Sanct.

5. *Descended into hel, the third day he arose againe from the dead.* It is worth a mans labour, to behold their goodly variety of expositions about Christs descending into hell: *Beza* followed of *Corliel* our Country-man, *thinkes this to haue crept into the Creede by negligence*; and so the *French Hugonots*, and *Flemish Gues* haue cast it cleane out of their Creede: but they are misliked of many others, who had rather admit the wordes, because they be found in *Athanasius* Creede, and also in the old *Roman* Creede expounded by *Ruffinus*: but they doe most peruersly expound them. *Caluin* saith, that Christes suffering of the paines of hell on the Crosse, is signified by these wordes: but he pleaseth not some others of them; because Christes suffering and death also, goeth before his descending into hel, and the wordes must be taken orderly as they lie. *Thirdly*, diuers of them will haue it to

signifie,

ſignifie, the laying of Chriſtes body in the graue; but that is ſignified plainely by the word, *buried*. Wherefore ſome others of them expound it to ſignifie, the lying of his body in the graue three daies, which M. PER. approueth as the beſt; but it is as wide from the proper and literall ſignification of the wordes, as can be. For what likeneſſe is there betweene lying in the graue, and deſcending into hell? Beſides, *Caluin* their great Rabbin miſliketh this expoſition, as much as any of the reſt, and calleth it *an idle fancy*. Fourthly, *Luther*, *Smideline*, and others cited by *Beza*, doe ſay, that Chriſtes ſoule after his death went to hell, where the Diuels are, there to be puniſhed for our ſinnes, thereby to purchaſe vs a fuller redemption; which is ſo blaſphemous that it needes not any refutation. As ridiculous is another, receiued of moſt *Proteſtantes*; that Chriſtes ſoule went into Paradiſe, which well vnderſtood is true. For his ſoule in hell, had the joyes of Paradiſe; but to make that an expoſition of Chriſtes deſcending into hell, is to expound a thing by the flat contrary of it. Al theſe and ſome other expoſitions alſo, the *Proteſtants* haue deuiſed, to lead their followers from the ancient, and only true interpretation of it: to wit, that Chriſt in ſoule deſcended vnto thoſe lower partes of the earth, where all the ſoules departed from the beginning of the world, were detained by the juſt judgement of God, till Chriſt had paide their ranſome; and were not admitted into the kingdome of heauen, before Chriſt had opened them the way thither. *Lib. 2. Inſtit. ca 16. ſect. 8.*

6. Concerning *Chriſtes reſurrection*, they doe alſo erre. For whereas a reſurrection is the riſing vp of the very ſame body that died, with all his naturall partes: they denie Chriſt to haue taken againe the *ſame bloud*, which he ſhed in his paſſion; and yet is the bloud one notable part of the body. *Caluin* alſo affirmeth it to *be an old wifes dreame*, to thinke that in Chriſtes handes and feete there remaine the print of nailes, and the wound in his ſide, notwithſtanding that Chriſt ſhewed them to his Diſciples, and offered them to be touched of *S. Thomas*. *Cal. in Math. 27. Perkins pag. 194. In cap. 24. Luc.*

7. About *Chriſtes aſſenſion into heauen*, they doe ſomewhat diſſent from the truth. For ſome of them ſay, that Chriſts body did not pearce through the heauens by vertue of a glorious body (leaſt they ſhould thereby be compelled to graunt, that two naturall bodies may be together in one place, and therefore as well one true body in two places at once) but that broad gappes were made in the lower heauens, to make him way to the higheſt, which is very ridiculous, and more againſt true Philoſophy: they ſay alſo, that he was not the firſt man that entered into the poſſeſſion of heauen, which is flat againſt the Scriptures, that call Chriſt the *firſt fruites and firſt begotten* of the dead. Thirdly, they locke Chriſt ſo cloſely vp in *1. Cor. 15. verſ. 21. Coll. 1, 18.*

Beza in c. 2. Actorum heauen, that they hold it impossible for him to remoue thence at any time before the last iudgement (for feare they should otherwise be inforced to confesse, that his body may be in two places at once) which is to make him not Lord of the place, but some poore prisoner therein. And as for Christs *sitting on the right hād of his Father*, they are not yet agreed what it signifieth.

L. 1. ar. 25 de concor. Caluinist. See Conrad. * *Caluin* plainely saith, that *after the later iudgemēt he shal sit there no longer. That God shal then render to euery man according to his workes* (as holy Scripture very often doth testifie) al the packe of them doth vtterly denie.

L. 2. Instit. c. 14. §. 3. 8. *I beleeue in the holy Ghost.* First *Caluin* and his followers (who hold *the holy Ghost to haue the God-head of himselfe, and not to haue receiued it from the Father and the Sonne*) must consequently denie the holy Ghost to proceede from the *Father* and the *Sonne*, as hath beene elsewhere proued. Secondly, they make him much inferiour vnto the other persons: for they teach in their *French* Catechismes, *that the Father alone is to be adored in the name of the Sonne.* And *Caluin* against *Gentil* saith, *that the title of creatour belongeth only to the Father*: and elsewhere, *that the Father is the first degree & cause of life*, and *the Sonne the second.* And *that the* * *Father holdeth the first ranke of honour and gouernement*, and *the Sonne the second*; where the *holy Ghost* is either quite excluded from part with the Father and the Sonne, or at most, must be content with the third degree of honour.

In the Preface.

In cap. 6. & 17. Isa. & in 16. Marc.

* *In 26. Math. v. 64.*

9. *I beleeue the holy* Catholike *Church, the communion of Saints.* First, where as there is but *one Catholike* Church, as the Councell of *Nice* expressly defineth, following sundry textes of the word of God; they commonly teach that there be two Churches: one *inuisible* of the elect; another *visible* of both good and bad. Secondly, they imagine it to be *holy*, by the imputation of Christes holinesse to the elected Bretheren, and not by the infusion of the holy Ghost into the hartes of all the faithfull. Thirdly, they cannot abide the name *Catholike* in the true sence of it: that is, they wil not beleeue the true Church, to haue beene alwaies visibly extant since the Apostles time, and to haue bin generally spread into all Countries; otherwise they must needes forsake their owne Church, which began with *Friar Luther*, and is not receiued generally in the greatest part of the Christian world. Finally, they beleeue no Church, no not their owne in all points of faith: but hold that the true Church may erre in some principall points of faith. Howe then can any man safely relie his saluation, vpon the credite of such an vncertaine ground & erring guide? may they not then as well say that they doe not beleeue the *one Catholike* Church: because they doe as well not beleeue it, as beleeue it? And as *for the communion of Saints*, their learned masters doe commonly cassier it out of the Creede, and that not without cause. For by the *Saints* vnderstanding (as the Apostles did) al good Christians,

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ſtians whither aliue or departed this world, they that deny praier *to Saints*, and for the *ſoules in Purgatory*, haue reaſon to reject the common ſociety & entercourſe that is betweene the Saints, and the mutuall honour and help, which ſuch good Chriſtian ſoules doe yeeld and afford one to another.

10. *The forgiueneſſe of ſinnes.* It is not eaſily to find what is their ſetled opinion, touching the forgiuenes of originall ſinne in Infants. Some attribute it to Baptiſme; but that cannot ſtand with their common doctrine, *that Sacraments haue no vertue in them to remit ſinnes, or to giue grace.* Others ſay, that God without any meanes doth then, when they be baptiſed, of himſelfe immediately juſtifie them; but that cannot ſtand in their owne doctrine, becauſe Infants want the inſtrumēt of faith to lay hold on that juſtice then offered by God, and therefore cannot being ſo yonge, take it vnto them. Others will haue Infants ſanctified in their mothers wombe, by vertue of a couenant, which they ſuppoſe God to haue made with old father *Abraham*, and all his faithfull ſeruants, that (*forſooth*) their ſeede ſhall be holy; But this is moſt phantaſtical, and contrary to the Scriptures and daily experience: for *Iſaac* was the ſonne of promiſe, and yet *Eſau* his ſonne was a reprobate; *Dauides* father was a Godly *Iſraelite*, and yet *Dauid* affirmeth, that he himſelfe *was conceiued in iniquities*; and we may ſee whole Countries nowe turned *Turkes*, whoſe anceſtors were good Chriſtians: therefore not all the ſoules of the faithfull, are ſanctified in their mothers wombes. Secondly, how euil ſoeuer they agree about the remiſſion of ſinne; yet there is a perfect conſent among them, that ſuch relikes of originall ſinne remaine in euery man baptiſed and ſanctified, that it infecteth all and euery worke he doth, with deadly ſinne: yea that which remaineth is *properly ſinne in it ſelfe*, though it be not imputed to the party; ſo that ſinne is alwaies in them, though their ſinnes be neuer ſo well forgiuen. And as for the *Sacrament of Penance*, by which we hold al ſinnes committed after Baptiſme to be forgiuen; they doe renounce the benefit of it, and are at vtter defiance with it. *Pſal. 50.*

11. *The reſurrection of the bodies.* Whether *Farel* the firſt Apoſtle of the *Geneuian Goſpel* doubted thereof or no, let his ſucceſſor *Caluin* tell you, who anſwereth *Farels* letter thus. *That the reſurrection of this our fleſh doth ſeeme to thee incredible, no meruaile*, &c. Againe, many of them teach *that Chriſt tooke not his bloud againe, which he ſhed vpon the croſſe*: yea, ſome of them are ſo graceleſſe, as to ſay; *that his pretious bloud wherewith we were redeemed, rotted away on the earth.* 1600. yeares agoe. If then it be not neceſſary to a true reſurrection, to riſe againe with the ſame *bloud*; why is it neceſſary to riſe againe with the ſame *bones* and *fleſh*, the one being as perfect a part of a mans body as the other? *Epiſto. ad Farellum.* *Vide Conradum, li. 1. art. 20.*

12. *Life euerlasting*. First, Captaine *Caluin* holdeth it for very certaine, that no soule doth enter into the joyes of heauen (wherein consisteth *life euerlasting*) vntill the day of doome. These be his wordes: *the soules of the Godly hauing ended the labour of this war-fare, doe goe into a blessed rest, where they expect the enjoying of the promised glory*: And *that all thinges are holden in suspence vntill Christ the redeemer appeare*; whose opinion is yet better then was his predecessor *Luthers*. For he teacheth in many places, *that the soules of the Godly departing from their bodies, haue no sence at all, but doe lie fast a sleepe vntill the latter day*: Take this one for a tast. Another place to proue, *that the dead feele, or vnderstand nothing*: *wherefore* Salomon *thought the dead to be wholy a sleepe, and to perceiue nothing at all*. And againe, *the sleepe of the soule in the life to come, is more profound then in this life*. And *Luther* with this one position of his (as that famous historiographer *John Sleidan* recordeth) ouerthrewe two points of *Popery*: to wit, *praying to Saintes*; for they are so fast a sleepe, that they cannot heare vs: and *praying for the dead*; For they in Purgatory slept also so soundly, that they felt no paines. A meete foundation surely to build such false doctrine vpon. But *Brentius* is most plaine in this matter, who ingeniously confesseth; *that, albeit there were not many among them, that did professe publikely the soules to die with the body; yet the most vncleane life, which the greatest part of their followers did lead, doth clearely shewe, that in their hartes they thinke no life to be after this*: yea, *that many such speeches doe sometimes proceede from them*. Finally, it is a grosse errour of theirs, to thinke that euery meane Godly man, shall be then made equall in glory with the Apostles, which *Luther* teacheth; whereas cleane contrary *S. Paul* declareth, *that as one starre differeth from another in glory: so also shall be the resurrection of the dead*.

3. *Institu.* 25. *sess.* 6.

Enarra. in Gen. c. 26.

In Eccles. 6. 9. v. 10.

Li. 9. *hist.*

In 20. *Luc hom.* 35.

In 1. *cap. Petri* 1.

1. *Cor.* 15. *vers.* 42.

I omit here many other particularities, that I be not ouer tedious: For these their bickerings against the very principles of our Christian faith, (not leauing any one article of our Creede vnskirmished with all) will serue any indifferent man for a warning, to beware of their prophane doctrine, that leadeth the high way to Infidelity. They vse to crie out much against the Antichrist of *Rome*, for corrupting the purity of the Gospell, as the wicked *Elders* did against the adultery of *Susanna*: but the iudicious Christian may easily espie, them themselues to be the true fore-runners of Antichrist in deed, by their so generall hacking and hewing at euery point of the ancient Christian faith. Thus much concerning the Creede: nowe let vs passe to the Commandements.

First (saith Master PERKINS) *it is a rule in expounding the seuerall Commandements, that all vertues of the same kind are reduced to that Commandement: Hence it followeth, that counsels of perfection are injoyned in the lawe, and therefore*

fore preſcribe no ſtate of perfection beyond the ſcope of the lawe.

Anſw. None of the counſels of perfection are enjoyned in the tenne Commandements, though for ſome affinity, they may be reduced to ſome of them. For example: It is commanded that *I ſhall not ſteale*, that is: to take any of my neighbours goodes againſt his will; but to giue away all my owne to the poore, is beyond the compaſſe of the lawe: ſo likewiſe it is commanded not to commit adultery; but we are not commanded to vowe perpetuall chaſtity and obedience. Such offices only that are neceſſarily required to the performance of any commandement, are comprehended with in the ſame, but no others; though ſome men take occaſion of the commandement, to treate of the counſels of perfection.

Secondly (ſaith M. PER.) *the Commandement, thou ſhalt not make to thy ſelfe any grauen Image*, &c. *hath two ſeuerall partes: the firſt forbiddeth the making of Images: the ſecond the adoration of them.* He concludeth out of Deutronomy, *that the Images of the true* Iehoua *are forbidden in the Commandement, and conſequently the adoration of ſuch Images.* Hence he will haue it to followe, *that to worſhip God in or at Images with religious worſhip, is abominable Idolatrie.*

Anſw. Firſt if the *Images of God only* be there prohibited, and then *worſhip done to them* according to his owne expoſition, then it followeth moſt clearely, that there is no prohibition for either making or worſhipping the Images of any Saints; and therefore with a very euill conſcience doth he wreſt the commandement againſt them. Secondly I ſay, though God had forbidden vs to worſhippe Images, yet doth it not followe thereof, that we muſt not worſhip God *in, or at Images.* For as God is euery where; ſo may he be worſhipped in all places, and as well at or before an Image; as in the Church, and before the communion table. Thirdly, we make no Images to expreſſe the nature of God, which is a ſpirit, and cannot be repreſented by lines and colours, but only alowe of ſome ſuch pictures, as ſet out ſome apparitions of God, recorded in the *Bible*; not doubting but that ſuch workes of God, may aſwell be expreſſed in colours to our eies, as they are by wordes to our eares and vnderſtanding. Laſtly, touching religious worſhip to be done to Saintes or pictures, the *Heretikes* cauilling conſiſteth principally in the diuers taking of the word *religious*. For it is *ambiguous*, & principally ſignifieth the worſhip only due to God; *Analogon.* in which ſence to giue it to any creature were Idolatry: but it is alſo with the beſt authors taken ſome other time, to ſignifie a worſhip due to creatures, for ſome ſupernaturall vertue or quality in them; and in this ſence to tearme it deteſtable Idolatry, is either deteſtable malice, or damnable ignorance. And whereas (he ſaith) that common reaſon teacheth, that

they who adore God in Images, doe bind God and his hearing of vs, to certaine thinges and places: I ſay the contrary, that God may be worſhipped in all places; but we rather chooſe to worſhip him in Churches and before Images then in other places, becauſe the ſight of ſuch holy thinges, doe breed more reuerence and deuotion in vs, & better keepe our mindes from wandering vpon vaine matters. If we taught that God could be worſhipped no where elſe, or by no other meanes, then he had not lied ſo loudly. But let vs heare the end of his diſcourſe: thus he argueth. *They that worſhip, they knowe not what, worſhip an Idol.* This expoſition is falſe, vnleſſe they worſhip it with diuine honour. But goe on: *the* Papiſts *worſhip they knowe not what. I proue it thus: to the conſecration of the Hoſt, there is required the intention of the* Prieſt: *but they cannot haue any certainety of the* Prieſtes *intention, wherefore they are not certaine whether it be bread, or the body of Chriſt.* ergo, *worſhipping of it, they worſhip they knowe not what.*

Anſw. Firſt, here is leaping from the Commandements to the Sacraments, which is out of order: ſecondly, I returne his argument vpon him ſelfe. To their ſeruice and in the adminiſtration of the *Lordes ſupper*, the *Miniſters* intention is required: for if he intend to ſerue the Diuell, and by giuing them the communion to bind them the faſter to him; then doe they (in ſaying *Amen* to his praiers, & receiuing the communion at his handes) joyne with him in the Diuels ſeruice. Nowe they haue no more certainety of their *Miniſters* meaning, then we haue of our *Prieſts* intention: yea much leſſe of many of them, who are mad-merry fellowes, and care not greatly whereabout they goe, nor what they intend: muſt they therefore flie from their diuine ſeruice and holy communion, becauſe they be not certaine of their *Miniſters* intention therein? Surely they ſhould, if his reaſon were ought worth. But in ſuch caſes we muſt perſwade our ſelues that Gods *Miniſters* doe their dutie, vnleſſe we ſee great cauſe to the contrary; and thereupon are we bold to doe our dutie to the bleſſed Sacrament: If he ſhould faile in his, yet our intention being pure to adore Chriſtes holy body only, and nothing elſe there, we ſhould formally be the true worſhippers of Chriſt, though materially we were miſtaken in that Hoſt; which to tearme Idolatry, is to ſtile our Sauiour IESVS Chriſt an Idoll, and therefore blaſphemy in the higheſt degree.

His third objection is out of the fourth Commandement, *which* (as he ſaith) *giueth a liberty to worke ſix daies in the ordinary affaires of our calling, which liberty* (ſaith he) *cannot be repealed by any creature: the Church of* Rome *therefore erreth, in that it preſcribeth other ſet and ordinary feſtiuall daies, to be obſerued as ſtraightly, and with as much ſolemnity as the* Sabbaoth *of the Lord.*

Anſw. Doth not the Church of *England* alſo preſcribe the Natiuity of

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our Sauiour, and of *S. Iohn Baptiſt*, the feaſtes of the Apoſtles, and many others to be kept holy, and command that no man worke in the affaires of their calling thoſe daies? doth their owne Church alſo erre therein? How ſay you then to the Church of the *Iſraelites*, which kept the feaſtes of *Eaſter*, *Whitſontide*, and of the *Tabernacles*, as ſtraightly and with as much ſolemnity, as they kept the Lordes *Sabbaoth*: was it alſo miſ-led to the breach of Gods Commandements? or muſt we not rather thereby learne, that ſix daies in the weeke, were at the firſt left vs free to labour in; but yet ſo, that by the decree and commandement of our ſpirituall Gouernours, any of them might (vpon juſt occaſion) be made feſtiuall, and thereupon euery good Chriſtian bound to keepe them, by their obedience vnto their Gouernours? to thinke the contrary is a high point of *Puritaniſme*.

Fourthly (ſaith M. PER.) *the firſt Commandement enjoyneth children to obey father and mother in all thinges, ſpecially in matters of moment; as in their Marriages and choice of their calling, and that euen to death: and yet the Church of* Rome *againſt the intent of this Commandement, alloweth that clandeſtine Marriages and the vowe of religion ſhall be in force, though they be without and againſt the conſent of wiſe and carefull parents.*

Anſw. It is very falſe to ſay that children muſt obey their parents *in all thinges*: for if parents command them any thing either againſt Gods lawe or the Princes, they muſt not obey them therein. And touching clandeſtine and priuie Marriages, they are of force aſwell in the Church of *England*, as in the Church of *Rome*: yea more too. For by the Church of *Rome* alwaies they haue beene forbidden very ſeuerely; and ſince the Councell of *Trent*, are made void and of no force, where the Councell can be publiſhed. Concerning entring into religion, childrens vowes (during their minority) may be annullated and made of no force by their parents: marry, when they come to riper daies, if their father ſtand not in neceſſity of their help, they may forſake him to followe Chriſt in a more perfect kind of life: as *S. Iames* & *S. Iohn* forſoke their father *Zebedee*, & followed Chriſt. *Math.* 4. *verſ.* 22.

Fiftly, *The laſt Commandement* (ſaith M. PER.) *forbiddeth the firſt motions to ſinne, that are before conſent.* He proueth it thus: *Luſting with conſent is forbidden in the former Commandements: thou ſhalt not commit adultery, and thou ſhalt not ſteale: therefore if the laſt forbid no more, it is confounded with the former.* Againe, *the Philoſophers knew that luſt with conſent was euil, euen by the light of nature; but* Paul *a learned* Phariſee, *knewe not luſt to be ſinne, that is forbid in the Commandement. Luſt therefore that is forbidden here, is without conſent. Wicked then is the doctrine of* Rome, *that requireth our conſent to euery mortall ſinne.* *Rom.* 7.

Anſw. Their doctrine is moſt reaſonable and godly: For the firſt motions to ſinne, are rather the actions of the euill ſpirit, tempting vs to euill; then

then of a man, in whose minde they are before he is aware of them; and who assoone as he beginneth to marke them, disliketh them and chaseth them thence: and howe can he carry a right opinion of the mild goodnes of God, that thinketh him so hastie with his fraile creature man, as to punish him eternally for such a thought, as is thrust into his minde at vnawares, and may come vpon him in his sleepe, went he neuer so well disposed to bed? Se more of this in the question of originall sinne. To his reasons to the contrary I answere to the first, that lust with consent is not expressly forbid in the former commandements, but the act of adultery and stealing: yet, it might well haue beene reduced vnto them, as it is in the other commandements. Neuertheless, because our frailty is more prone to the wicked lust of concupiscence, and desire of our neighbours goodes, it pleased God for the better bridling of them, to giue vs particuler preceptes against them; specially considering, that it was also very hard, by the dimme light of our darkened reason, to discerne them to be such capitall sinnes. And whereas he saith, that the Philosophers knewe the inward consent of our mind, without any exteriour actes to be mortall sinne: I take him to speake at randome, and more then he can proue. Sure it is, that many learned *Iewes*, who should knowe more then Philosophers, knewe not so much: as may be gathered out of *S. Mathewe*, and out of *Iosephus lib. 12. Antiq. cap. 13.* and *Dauid Kimhy* vpon the 66. Psalme *vers. 17.* And *S. Paules* owne confession rightly vnderstood witnesseth the same: *For* (saith he) *I had not knowne concupiscence to haue beene sinne, vnlesse the lawe had taught it to be sinne.* Wherefore it was very expedient, after the inhibition of the actes of adultery and theft, to forbid in plaine and expresse tearmes, the lustes and desires of them.

Cap. 5. 28. & 29.

Rom. ca. 7. vers. 7.

Lastly (saith M. PER.) *the wordes of the second Commandement (and shewe mercy vnto thousandes on them that loue me, and keepe my Commandements) ouerthroweth all humane merits. For if the reward be giuen of mercy to them that keepe the lawe, it is not giuen for the merit of the worke done.*

Answ. Either simple was this mans judgement sometimes, or else most peruersly bent to deceiue the simple. For God speaketh there, neither of the reward that is rendred in heauen for good workes; neither of any reward at all, that is rendred vnto the person himselfe that keepeth Gods commandements: but of a superaboundant fauour, that God of his bounty will shewe vnto thousandes of others, for one mans sake that loueth him and keepeth his commandements: therefore very peuishly doth he drawe hence any thing against merits.

And to beginne here where M. PER. leaueth, to shewe howe their newe doctrine and inuentious, doth crosse and make void the commandements

of

of God. Firſt in that, *that he promiſeth mercy and fauour vnto thouſandes for ones ſake, that keepeth his Commandements*, we gather: that God in regard of his Saints (who ſo holily obſerued his Commandements) doth graunt vnto vs many fauours and graces: alſo, *that the ſatisfaction of one may ſerue for another*; for elſe God would not puniſh children vnto the third and fourth generation, for the offence of their great grand-father, vnleſſe their puniſhment ſerued to ſatisfie for their anceſtors offence: hence alſo we gather, that *ſome men doe keepe Gods Commandements*, otherwiſe God did in vaine promiſe to fauour thouſandes for their ſakes that kept the Commandements, if he knewe well that there ſhould be none ſuch. Therefore moſt vngodly is that poſition of the *Proteſtantes*, *that it is impoßible to keepe the Commandements*: and which alone ouerthroweth all the tenne Commandements. For as all men ſkilfull in the true nature of lawes doe hold: *there can be no juſt lawe, that is impoßible to be kept, by the greater part of them to whome the lawe is giuen*; becauſe lawes are both to direct our actions, and doe alſo bind euery man to obſerue them. Nowe what reaſonable lawemaker will beate his braine to direct a man to doe that, which he knoweth before hand, not to lie in the mans power to doe? and as tyrannical ſhould he be eſteemed, that would bind a man vnder a great penalty, to doe that which he knewe to be impoſſible for him to doe. Which two points *S. Auguſtine* doth in one ſentence confirme, ſaying; *Who doth not crie out that it is folly to giue him Commandements, in whoſe power it is not to performe them? and who doth not ſay that it is vnjuſt, to condemne him for not doing juſt thinges, when he could not doe them?* The *Proteſtantes* therefore affirming the Commandements not to be poſſible to be performed, doe make them no lawes at all; and ſo they at one blow, doe beate downe al the tenne Commandements. But let vs come to the particulers.

De fid cõt. Manich. cap. 9.

1. *The firſt Commandement*, as it forbiddeth vs to worſhip falſe Gods: ſo doth it alſo include a commandement to worſhippe a right the only true God, which is done principally by *Faith, Hope, Charity* and *Religion*. The *Proteſtants* by their peruerting of many articles of our beliefe (as hath bin ſhewed) haue loſt the true *faith*, and by their newe certainety of *faith*, leaue no place for *hope*: for they are paſt hope of ſaluation, that make themſelues ſo aſſured of it as they doe. And as for *charity* which S. Iohn *defineth to be the keeping of Gods Commandements*, they muſt needes confeſſe themſelues to be farre from it, which hold that to be impoſſible: and with the principall part of true religion (which conſiſteth in offering a true, reall, and externall ſacrifice vnto God, as in that queſtion hath beene proued) they are at vtter defiance.

1. Epiſt. 5. verſ. 3.

2. Touching the *ſecond Commandement* after our account; as God is honoured

noured by swearing in *iustice, iudgement,* and *truth*: so is he also by vowes made vnto him of Godly and religious duties, which the Prophet *Dauid* signifieth, when he saith: *vowe ye, and render your vowes vnto the Lord your God.* Here-vpon many *Catholikes* haue, and doe continually vowe perpetuall *pouerty, chastity,* and *obedience,* the more fully and freely to serue God; which holy vowes the *Protestantes* disalowe wholy: neither doe they allowe of any other vowes, for ought I haue heard: they doe therefore diminish the seruice of God, and pare away a part of that which is reduced to the second Commandement.

Psal. 75. vers. 13.

3. And whereas *in the third* we are commanded to keepe holy the *Sabaoth* day, which is principally performed by hearing (attentiuely and deuoutly) that diuine seruice, which was instituted by Christ, and deliuered by his Apostles, which is the *holy Masse*: they may not abide it, but serue God after the inuention of their owne braines, with a mingle-mangle of some old, some newe, odly patched together.

4. *In the fourth* we are commanded to obey our Princes, as well as our parents, and all other our Gouernours in all lawfull matters: yet the *Protestantes* hold, that our Princes lawes doe not bind vs in conscience.

5. *The fift Commandement,* teacheth that no man be killed by priuate authority: yet *Protestantes* hold it lawfull to take armes, euen against their lawfull Princes for the aduancement of their Gospell, and haue in that quarrell killed, and caused to be killed, millions in *Germany, France, Flanders,* and *Scotland.*

6. *The sixt forbiddeth adultery,* which is allowed of by *Protestants* in some case. For they permit one party after diuorcement to marry againe, the other yet liuing; whereas our Sauiour saith: *Whosoeuer dimisseth his wife and marrieth another committeth adultery vpon her.* And *if the wife dimisse her husband and marry another, she committeth adultery.* Moreouer, *incest* is also forbidden in this Commandement; nowe by the *Canons* of the *Catholike* Church, and the authority of the ancient Fathers, it is *incest* for one Cosen germaine to marry with an other: yet is it not seldome practised; yea, it is generally allowed of in the Church of *England.*

Mar. 10. vers. 11.

7. *The seauenth Commandement,* condemneth with *theft,* vsury, & al withholding of our neighbours goodes, which was gotten vnlawfully: yet *Protestantes* commonly make no conscience to take tenne in the hundreth, which is plaine vsury; and as for restitution of euill gotten goodes, it is cleane out of fashion among them.

8. *The eight prohibiteth* vs to beare false witnesse against our neighbour: and yet doe *Ministers* (the master *Protestants*) in their pulpit (where truth should only be taught), most commonly beare such false witnesse against

Catholikes,

Catholikes, that the very ſtones may be aſtoniſhed at their moſt impudent ſlanders, to wit: that *Papiſts* beleeue in ſtockes and ſtones: that they will not be ſaued by Chriſt and his paſſion, but by their owne workes: that they robbe God of his honour, and giue it to Saints; and a hundreth ſuch like moſt notorious and palpable lies. Wherefore as they Preachers be guilty of bearing falſe witneſſe: ſo the auditors deſerue to be ſeduced by them, who hearing them to lie ſo ſhameleſly in ſome thinges, will neuertheleſſe beleeue them in others.

9. *and* 10. *Of the ninth and tenth.* I haue ſpoken already; wherein they erre grieuouſly, in teaching euery man to ſinne damnably, by hauing any euill motion caſt into his minde by the Diuell, albeit he reſiſteth it preſently, and forthwith chaſe it away. In which conflict & ouercomming of temptation, the grace and power of God is perfited as *S. Paul* witneſſeth: and *S. Iames* calleth the allurement of concupiſcence *temptation* only; and then firſt *ſinne* when it *conceiueth* (that is) getteth ſome liking of the party.

Nowe to conclude this paſſage, if you pleaſe to heare to what height of perfect obſeruance of the Commandements, the Euangelicall preachers haue brought their followers in *Germany* vnto, by teaching the Cõmandements to be impoſſible, and that only faith juſtifieth, & that good workes haue no reward in heauen, and ſuch like; *Iacobus Andreas* a famous *Lutheran* ſhall enforme you, who writeth thus. *That the whole world may ſee theſe men alienated from the* Papacy, *and to put no confidence in workes; therefore they doe no good worke at all. In ſtead of faſting, they feaſt and are drunken day and night: in lieu of Almes, they oppreſſe & pil the poore: they haue changed praying into curſing & blaſpheming the name of God ſo prophanely; that no* Turkes *nor* Saracens *commit the like impiety againſt Chriſt: for humility, there raigneth pride, diſdaine, cruelty, and riotte in apparell, &c.* and much more to the ſame purpoſe. And that this truth may be cõfirmed by the teſtimony of two ſound witneſſes; *Muſculus* a man of no ſmall account among them, thus reporteth of his Bretheren in the Lord. *Such nowe a daies is the condition of the* Lutherans, *that if any man liſt to behold a great number of Knawes, robbers, malitious perſons, coſeners, vſurers, and ſuch like deceiuers, let him but enter into a City where the Goſpell is taught, and there he ſhall find good ſtore of them*: and a litle after. *Surely it is true, that among* Heathens, Iewes, Turkes, *and other* Infidels, *none can be found more vnruly, and that leſſe eſteeme of honeſtie and vertue, then the Euangelicall Bretheren; with whome all thinges paſſe currant, and nothing almoſt is blamed (except vertue:) For the Diuell hath ſhaken of all their bandes, and turned them looſe.* Hauing done with the Creede and tenne Commandements, we muſt nowe come to our Lordes praier.

De Plalienis.

De prophetia Chriſti.

Maſter PER. beginneth with it thus. *The Lordes praier is a moſt abſolute*

forme of prayer: nowe in this we are taught to direct our prayers to God alone, Our father, &c. *and that only in the name and mediation of Christ; for God is our father only by Christ: therefore to vse any mediation of Saints is needelesse.*

Ans. We allowe our Lordes praier to be a most perfect forme of praier: yet hold that many other sort of praiers may be made vnto God very acceptably, as sundry other praiers vsed by Christ & set downe in the Gospel doe teach vs: and therefore to argue that because one praier of Christs making is directed to God, that no other may be made to any Saint, is very childish. We gather praier to Saints out of *S. Paules* requesting the *Romans* and *Corinthians*, and others to pray for him: and out of the mediation of the woman of *Canaea* to Christ for her daughter: and the Disciples speaking to Christ for her; with such like both out of the old and newe Testament. For if it had beene either needlesse or booteleſſe, to haue praied vnto God any otherwise, then in the name and by the mediation of Christ; then *S. Paul* would not haue requested the helpe of mortall mens praiers to God for him: and if poore sinners praiers may helpe vs, much more may the intercession of the glorious Saints doe, who are in farre greater fauour with God: See the question of intercession of Saints. Againe, if that only forme of praier were to be vsed, neither were it lawfull to pray to Christ himselfe; neither could it be proued thereby, that we should pray in Christes name. For there is no expresse mention of Christes name; neither any petition for Christes sake. For God may be truly called *our father*, in that he immediately createth and giueth vs our soules, which is more then our bodies, that we receiue from our carnall fathers.

Secondly, he hoppeth to the fourth petition. *Giue vs our daylie bread: in which wordes we acknowledge* (saith he) *that euery morsel of bread is the meere gift of God: what madnesse then is it for vs to thinke that we should merit the kingdome of heauen, that cannot merit so much as bread?* It is false that we cannot merit our bread: For Christ teacheth, *that he who goeth to preach the Gospell, is worthy of, that is*: meriteth and deserueth *his meate*; which *S. Paul* testifieth, saying: that *our Lord ordained, that those who preach the Gospell should liue of the Gospell*. And doe not day labourers deserue their bread, before they eate it? and others that buy their bread, doe I hope deserue it. What ignorance then is it, in the very principles of our faith, to auouch that we cannot merit bread? which notwithstanding we pray God to giue vs; because, neither could we deserue and yerne it, without his helpe and assistance; neither would it doe vs any good without his blessing.

Math. 10. *verſ.* 11. 1. *Cor.* 9. *verſ.* 14.

Thirdly, in the next petition: *Forgiue vs our debtes; fower opinions of the* Roman *religion* (saith he) *are directly ouerthrowne*. What fower at one

blowe!

blowe! what a *Hercules* haue we here? let vs heare which. *The firſt is humane ſatisfaction: for the child of God is taught here to pray for the pardon of his ſinnes; nowe to pray for pardon and to make ſatisfaction be contrary.*

Anſw. This is a ſillie ouerthrowe: for it is ſo farre of, that praier and ſatisfaction are contraries, that praier it ſelfe is one of the three workes of ſatisfaction: *Faſting, Praying*, and *giuing* of *Almeſſe* are not contrary, but the very workes of ſatisfaction. And *our Lordes praier* is eſteemed by *S. Auguſtine* (who is aſſoone to be beleeued as M. PERKINS) ſufficient of it ſelfe, to ſatisfie for the light daylie offences that juſt men fall into: beſides Chriſt himſelfe praied for pardon of theſe mortall ſinnes, for which notwithſtanding Gods juſtice was fully ſatisfied by Chriſt his ſufferings; wherefore ſatisfaction and to ſue for pardon, are not ſo contrary, but they may well ſtand together. *Lib. 1. de Simbolo. cap. 6. in Enchir. cap. 69.*

Nowe to the ſecond downefall: *merits are here alſo ouerthrowne. For we acknowledge our ſelues debters, and we daylie increaſe our debts: nowe it is madneſſe to thinke that they, who daylie increaſe their debts, can deſerue or purchaſe any good of the creditors, in a word, this muſt be thought vpon,* &c.

And good reaſon too. Firſt then I anſwere, that venial ſinnes and ſmal debts that juſt men daylie incurre, doe not hinder the daylie merit of their other good workes. As a ſeruant hired by the day, by committing ſome ſmall fault, doth not thereby looſe his daies wages: againe, though he ſhould commit ſuch a fault, that might make him vnworthy of his daies hire; yet, if his Maſter did forgiue him that fault, his wages were notwithſtanding due to him: and ſo the aſking pardon for our ſinnes doth not ouerthrowe, but rather eſtabliſh and fortifie our merits.

The third opinion imagined to be confuted by this petition, is: *that temporall puniſhment may be retained after the crime it ſelfe, and the eternall is remitted: but this cannot ſtand* (ſaith he.) *For we owe to God obedience, and for the defect of this paiment, we owe to God the forfeiture of puniſhment. Sinne then is called our debt, in reſpect of the puniſhment: And therefore when we pray for pardon of our ſinnes, we require not only the fault to be pardoned, but the whole puniſhment; and when debt is pardoned, it is abſurd to thinke that the leaſt paiment ſhould remaine.*

Anſw. Here is a moſt abſurd collection: For when we in our *Lordes praier* craue pardon of our debts, we confeſſe that we are in his debt, and that there is paiment of puniſhment yet due vnto vs, the remiſſion whereof we then require: nowe this praier is made by the beſt men after their conuerſion (as he confeſſeth) who ſtanding in Gods fauour, and therefore free from eternall puniſhment, doe notwithſtanding craue pardon and releaſe of ſome puniſhment, by M. PERKINS owne interpretation:

Whereupon it followeth most euidently out of this petition, that after eternall punishment is forgiuen vnto the just, there is some other punishment remaining, of which they craue pardon; and consequently this opinion of ours is (by this very petition and M. PER. owne exposition of it) much strengthned and confirmed, and nothing at all weakened.

The fourth point of our doctrine hence impugned by M. PER. is: *that a man in this life may fulfill the lawe. Whereas in this place euery seruant of God is taught to aske daylie pardon for the breach of the lawe: answere is made, that our daylie sinnes are veniall, and not against the lawe, though besides the lawe: but this which they say, is against this petition: for a debt that commeth by forfeiture, is against the band or obligation. Nowe euery sinne is a debt causing the forfeiture of punishment, and therefore is not beside, but against the lawe.*

Ans. I graunt that euery sinne is a debt, causing the forfeiture of punishment; but this punishment may be small & short, and so the sinne veniall, & the debt not against the lawe directly, yet against the band of some morall duty: as the mispending of time, vsing of some idle wordes, and the committing of such like light faults, which I am bound in reason to auoid; but not by any prescript lawe directly. And thus in fine we see, how fouly M. PER. was mistaken, that thought to ouerthrow fower points of our doctrine at a clap, when not so much as one is thereby any whit at all stirred.

He saith further, *In this clause* (as we forgiue our debters) *it is taken for graunted, that we may certainely knowe that we repent and beleeue, and are reconciled by God; which all* Roman Catholikes *denie.*

Answ. Nothing lesse, because much more is required to the one, then to the other. For it is farre easier to discerne, whether I doe yet beare any euil will to my neighbour, then to knowe assuredly, that I doe hartily repent me of al my sinnes, and that for the loue of God; and further that I haue a firme purpose not to commit hereafter, any kind of mortall sinne: these thinges (as euery one may plainely see) are farre more difficult, then the other of forgiuing them that trespasse against vs.

In the last wordes: and lead vs not into temptation, *we pray not* (saith he) *that God should free vs from temptation, for it is other whiles good to be tempted:* Psal. 26. vers. 1. *but that we be not left vnto the malice of Satan, and held captiue of the temptation: for here to be led into temptation, and to be deliuered, are opposed. Nowe hence I gather, that he who is the child of God truly justified and sanctified, shall neuer fall wholy and finally from the grace of God; and I conclude on this manner.* That 1. Iob. 5. which we aske according to the will of God, shall be graunted: *but this the child of God asketh, that he might neuer be wholy forsaken of his father, and led captiue into temptation: this therefore shall be graunted.*

Answ. If this argument were sound, neuer should any Christian that

faith

ſaith our Lordes praier, fall finally and be damned; becauſe they all make this petition, and that according to the will of God, *who would haue all men ſaued.* Many thinges then beſides ſaying our *Lordes praier*, are required to ſaluation, for want of which many that haue often ſaid that praier fall finally. Againe, he miſtaketh the true ſence of that petition: for therein we doe not aſke that we continue not in ſinne, which we aſked in the former petition (*forgiue vs our treſpaſſes*) but we pray that we be not ouercome by the Deuill, by yeelding our conſent to the temptation, and ſo fall into ſinne. Laſtly, he forgetteth himſelfe much when he ſaith, *that it is good to be tempted*: for he holdeth for certaine, that the very firſt motions to ſinne in vs (which is the beginning of the temptation) are mortal ſinnes; and ſo by himſelfe, it is good to fall into mortall ſinne, if it be good we ſhould be tempted. 1. Tim. 2. verſ. 4

Finally (he ſaith) *this clauſe* (Amen) *ſignifieth a ſpeciall faith concerning all the former petitions, that they ſhall be graunted, and therefore a ſpeciall faith concerning remiſſion of ſinnes.*

Anſw. It ſignifieth a ſpeciall hope and confidence to obtaine them, but no certainety of faith, vnleſſe vpon a condition which is vncertaine: that is, if we doe our partes, God will not faile of his; if we doe hartily repent vs, and vſe the Sacrament of Penance duly, we ſhall aſſuredly obtaine remiſſion of our ſinnes. Hitherto M. PER. hath argued againſt vs out of the Lordes praier: nowe I will briefly ſhewe howe the *Proteſtantes* doctrine contrarieth it.

I haue in my anſwere to his obiections, touched ſome points already: I adde, that one poſition of their doctrine croſſeth three of the firſt petitions. I proue it thus: In euery petition we muſt be aſſured (as M. PER. holdeth) or at the leaſt haue a good hope to obtaine that we pray for, or elſe it booteth vs not to pray: but according to the *Proteſtants* doctrine no man can be aſſured, nay can haue any hope to obtaine the three firſt petitions: for if originall ſinne doe continually dwell in vs, and infect all our actions with deadly ſinne as they teach; *Gods name cannot be ſanctified in vs*, that are infected with ſuch an vncleane leproſie: neither ſecondly, can *God raigne as a King in vs*, if ſinne poſſeſſe & command all our members: and thirdly, *Gods will cannot be done by vs on earth as it is done in heauen*, if we cannot keepe his lawes and commandements, which they in heauen doe: wherefore the *Proteſtantes* haue no aſſurance to obtaine the three firſt petitions, who are by their teachers aſſured, that they are not to be expected or hoped for: nor they cannot (according to their owne rules) from their hart make the ſaid petitions, being out of all hope to obtaine them.

In the fourth, we aſke aſwell to be made partakers of Chriſtes bleſſed body

body in the Sacrament, which is the food of our soules: as for our dayly corporal sustenance. For so doe the ancient Fathers expound that petition: as namely *S. Ciprian* in oratione Dominica: *S. Hierome* in 6. *Mathei*: *S. Ambrose li.* 5. *de Sacrament. c.* 4. where he hath these memorable wordes of the blessed Sacrament: *that before the wordes of Christ it was bread, but after it is the body of Christ. Why then* (saith he) *is it called here bread?* he answereth, *that it is called bread not simply, but supersubstantiall bread.* For so doth the greeke word *Epiousion* signifie, as well as dayly:) *it is* (saith he) *not such bread as passeth into our body, but it is the bread of eternal life that vpholdeth the substance of our soules.* Nowe you may be well assured, that *Protestantes* who will not beleeue any such bodily presence, doe not pray to God to giue it them.

And touching *forgiuenesse of their debts* to God, and sinnes; they are so assured of that before hand, by the certainety of their new faith, that they can no more request of God forgiuenesse of their sinnes, then they can aske, that God will make them reasonable creatures, which they see that he hath done already. And they holding the first motions to euil in temptation, to be mortall sinnes, which no mortall man ordinarily can nowe avoid; howe can they pray God *not to suffer them to be lead into temptation*, when they teach it to be impossible to escape the venime of it? And if they vnderstand it so, as M. PERKINS teacheth: to wit, *that they there pray, not to be left to the malice of Satan*, they cannot *without losse of the certainety of their faith* pray so; because they hold themselues assured of that before hand.

Neither can they pray God generally *to deliuer them from all euill*, affirming as they doe, that we must needes fall into mortall sinne at euery step almost, which is the greatest of all other euill. And finally; if it belong to God *to deliuer vs from sinne*, and all other *euill*; then *Caluin* and his followers doe wickedly blaspheame, who teach God to be the authour and worker in vs, of all errour, sinne, and wickednes. Thus much of the *Pater noster*.

Nowe before I come to the *Sacraments*, I may not omit to speake a word of the *Aue Maria*, which in old *Catechismes* followeth immediately after the *Pater noster*. The *Protestantes* haue cassierd it, and may not abide to heare it once said; but therein, as much as in any other such matter, they disgrace their doctrine and discredite themselues. For all the wordes vsed of old therein, are the very wordes of the holy Ghost, registred in *S. Lukes* Gospell; and therefore they bewray either great ignorance, or a wicked spirit to dwell in them, that cannot indure to heare the wordes of
Luc. 1. Gods spirit. Besides, in holy Scripture it is prophesied, that *from henceforth all generations should call the Virgin* MARY *blessed*. In what tearmes then can we more conueniently so cal her, then in the very same that were

composed

composed by an *Archangel*, are penned by the Euangelists, and by them commended vnto all good Christians? besides, the sence of them is comfortable vnto vs, as contayning a remembrance of the incarnation of the Sonne of God for our redemption, and we on our partes doe thereby giue thankes to God for that inestimable benefit, and congratulate our Sauiour with humble thankes therefore, saying: *Blessed be the fruit of thy wombe, Iesus.* I need not in such cleare euidence of Gods word, alleage the testimony of any ancient Father: he that list to see howe it hath beene vsed in the purest antiquity, let him read *S.* Athanasius *in euang. de deipara*, *S.* Ephem. *de laudibus B. Mariæ*. *S. Basils* and *S.* Chrisostomes *lyturgies*, vvhich can vvith no more reason be denied to be theirs, then the rest of their workes. One short sentence I wil set downe in commendations of it, out of that most reuerend and deuout *Bernard*. The Angels triumph, and the heauens doe congratulate vvith them, the earth leapeth for joy, and hell trembleth when the *Aue Maria* is deuoutly said. Good Christians must needes take great delight in it, euen as the badde may not abide it. *Apud Dion. Carthus. 1. part. in Euang. cap. 5. 17.*

Nowe let vs come to the last part of the *Catechisme*, which is of the *Sacraments*, where M. Perkins doth briefly repeate his arguments, vsed before against the reall presence: I might therefore, send the reader vnto the first Chapter of this booke for the answere; but because the matter is of great importance, I will here againe giue them a short answere. *First* (saith he) *the reall presence is ouerthrowne out of these wordes*, he tooke bread and brake it: *ergo, that which Christ tooke, was not his body*, &c. 1.

A simple ouerthrowe, Christ (in deed) tooke and brake bread, but presently after blessing it, made it his body by these vvordes, *this is my body*.

Againe: *Christ said not vnder the forme of bread, or in bread, but this, that is: bread is my body*. *M. Per. 2.*

Answ. It is false to say that this vvord (*Hoc, This*) doth demonstrate bread: for it is of a different gender from it, both in *Latin* and *Greeke*; and if he had said, that that bread had beene his body, his word was so omnipotent, that it had beene of force to make it his body; so that M. Per. maketh a false construction, which nothing helpeth his errour.

Thirdly, *Bread was not giuen for vs, but only the body of Christ; and in the first institution, the body of Christ was not then really giuen to death*. *Per. 3.*

Answ. This maketh nothing at all against the reall presence, but doth greatly fortifie it: For Christ gaue vs in the Sacrament, that which should be put to death for vs, *this is my body that shal be giuen for you*. Nowe not bread, but Christes true body was giuen to death for vs: *ergo*, Christ gaue vs to eate not bread, but his true reall body.

Per. 4. Fourthly, *The cuppe is the newe Testament by a figure; why not then the bread the body of Christ by a figure?*

Answ. A goodly reason, if there be one figure there must needes be two. Howe followeth this? if those vvordes of *S. Paul* be obscure, why did he not rather cleare them by conferring them with *S. Mathewe*, and *S. Marke*, who deliuer it plainely thus: *this is my bloud of the newe Testament that shall be shedde, &c.*? But he that delighteth in coauilling, must seeke darkenesse.

Per. 5. Fiftly, *Christ did eate that supper, but not himselfe?*

Answ. A Protestant cannot say that Christ did eate of that Sacrament, as M. PERKINS doth, because he hath no warrant for it in the vvritten vvord: yet vve doe graunt that he did so, and holde him most vvorthy to taste of that heauenly foode.

Per. 6. Sixtly, *We are bid to doe it till he come: Christ then is not bodily present.*

1. *Cor.* 11. *vers.* 26. *Answ.* We are bid by *S. Paul* to *shewe the death of our Lord till he come* to judgement, vvhich vve may very vvell doe, his body being present, as certaine noble Matrons preserued of their husbandes bloud, to represent more freshly vnto their children, the slaughter of their fathers.

Per. 7. Seauenthly, *Christ bid vs to doe it in remembrance of him; but figures of remembrance are of things absent.*

Answ. We see one thing and remember an other. By Christes body really present, we remember the same to haue beene nailed on the Crosse for our redemption: as *Goliahs* sword was kept in the tabernacle, in remembrance of the cutting-off of *Goliathes* head vvith the same sword; and the women before rehearsed kept their husbandes bloud, and might much easier haue preserued their bodies embalmed, to keepe the better their deathes in fresh memory.

Per. 8. Eightly, *If the real presence be graunted, then the body and bloud of Christ are either seuered or joyned together: if seuered, then Christ is still crucified: if joyned together, then the bread is both the body and bloud of Christ; whereas the institution saith, the bread is the body, and the wine is the bloud.*

Answ. The body & bloud of Christ, are (by force of Christs vvordes) consecrated a part; so that if they could be naturally separated, they should be also seuered in that Sacrament, as they might haue beene at Christes death, when al the bloud was powred forth of his body; but euer sithence Christes resurrection, they are so joyned together, that they can be no more seuered: so that we graunt vnder one kinde of the Sacrament to be both Christes body and bloud, which is not wrought by the wordes of the institution, but by the necessary and inseparable conjunction of Christes body with his bloud, euer since his glorious resurrection.

Finally,

Finally, M. PERKINS *condemneth the adminiſtration of the Sacrament vnder one only kinde: for the commandement of Chriſt is, drinke ye al of this,* Matth. 26. verſ. 27. *and this commandement is rehearſed to the Church of* Corinth *in theſe wordes: doe this as oft as ye drinke it, in remembrance of me.* ver. 25. *and no power can reuerſe this commandement, becauſe it was eſtabliſhed by the ſoueraigne head of the Church.* 9.

Anſwere. He beganne to ſet downe the inſtitution of the Sacrament out of *S. Paul*, 1. Cor. 11. here he leapeth backe to *S. Mathewe*, becauſe he fitteth him better in this point: to vvhome I anſwere, that Chriſt there ſpake only vnto his twelue Apoſtles, vvho vvere afterward to adminiſter that holy Sacrament to others; and ſo ſome thing there-about is ſpoken to them, vvhich may not be extended vnto lay-men, but vnto *Prieſtes* only, who were to ſucceed the Apoſtles in that miniſtery. All men doe confeſſe theſe vvordes: *hoc facite, doe ye this:* that is, adminiſter ye this Sacrament, to be ſpoken only to the Apoſtles, and in them to all of the Clergie alone: euen ſo, *drinke ye al of this*, was in like manner ſpoken vnto them only as Clergie men; and therefore it is a commandement only to *Prieſtes* ſo to doe: and as for others, they may either drinke of it, or not drinke of it, as it ſhall be thought moſt expedient by their ſupreame Paſtors; and this may be gathered out of thoſe very wordes, *drinke ye al of this.* For why ſhould the Apoſtles haue a ſpeciall charge more to drinke of that cuppe, then to eate of that foode? vnles it were to ſignifie, that whereas all men ſhould be bound to receiue Chriſtes body: they ſhould be further bound to receiue that holy cuppe alſo; from which bond other men ſhould ſtand free. But to come to the purpoſe, when they quarrell with vs for taking away from the people one kinde of the Sacrament: we anſwere, that vve doe them no hinderance thereby; becauſe vve giue them both the bleſſed body & ſacred bloud of Chriſt together vnder one kind: yea, whole Chriſt, both God and man; becauſe they be ſo vnited that they cannot be ſeparated. But what can they anſwere, when we complaine vpon them, for that they haue defrauded the poore people, of both body and bloud of Chriſt, and in lieu of that moſt pretious banquet, doe giue them a cold breake-faſt, of *a morſel of bread & a ſuppe of wine?* this is a moſt miſerable & lamentable exchange in deede: our bleſſed Lord giue them grace to ſee it, & deliuer them ſpeedily from it. Here is the place to ſhew, how the *Proteſtãts* doe not only bereaue their vnfortunate followers of this moſt heauenly foode of Chriſtes body: but that they alſo depriue them of the manifold & great graces of God, deriued vnto vs in 5. other *ſacramẽts*: but becauſe I haue touched it in the *Preface*, I wil omit it here, and make an end with M. PER. aſſoone as I haue requited him, by propounding briefly

ſome arguments for the *real preſence*, as he hath done againſt it. Let this be the firſt.

1. The ſtate of the *newe Teſtament*, which is more perfect then the *old*, requireth accordingly Sacraments of greater grace and perfection then the *old* had: they had *Manna*, which for ſubſtance and taſte farre paſſed our bread, and in ſignification was equall to it: Wherefore, either vve muſt graunt our Sacrament of bread and wine, to be inferiour to theirs of the *old Teſtament*; or elſe acknowledge and confeſſe it to be the true *body* and *bloud* of Chriſt, which doth ſurpaſſe theirs exceedingly, as the body doth the ſhadowe. This argument is confirmed by our Sauiour himſelfe, who
Iohn. 6. v.48.49. in expreſſe tearmes doth *preferre the meate, that he was to giue to his Diſciples, before that of* Manna, *which their Fathers had eaten in the wildernesse.*

2. Secondly, Chriſt promiſed to giue to his Diſciples his *fleſh to eate*, and *his bloud to drinke*: and when they marueiled howe that could be, he aſ-
Ibid. v.55 ſured them; *that vnleſſe they did eate his fleſh, they ſhould not haue life in them*; and further certified them, *that his fleſh was truly meate*, and *his bloud truly drinke*: vvhence it is moſt plainely deduced, that he who neuer faileth of his promiſe, gaue them his true *fleſh* to eate.

3. Thirdly, Chriſt ſaid in moſt cleare tearmes, *this is my body: this is my bloud*. What could be more certaine or more perſpicuous?

4. Fourthly, Theſe vvordes of the inſtitution are recorded by three Euangeliſts, and by *S. Paul*: and they al vniformely deliuer it to be not the figure of Chriſts body, *but his body*; and that his body *which ſhould be giuen for our redemption on the croſſe*: *ergo*, it was that his true reall body, vvhich vvas nailed to the croſſe for vs.

5. Fifthly, *S. Paul* demandeth thus: *the Chalice of benediction which we doe*
1. Cor. 10. verſ. 16. *bleſſe, is it not the communication of the bloud of Chriſt? and the bread that we breake, is it not the participation of the body of our Lord?* if then we doe in receiuing the bleſſed Sacrament *participate Chriſtes body, and communicate his bloud*, they ſurely are there really preſent.

6. Againe, *S. Paul* ſaith: *He that eateth and drinketh vnworthely, eateth and*
1. Cor. 11. verſ. 28. *drinketh iudgement to himſelfe, not diſcerning the body of our Lord*: and before, *is guilty of the body and bloud of Chriſt*: *ergo*, the body and bloud of Chriſt are there preſent; or elſe why ſhould a man incurre that guilt, but by his vnworthy receiuing of it, and by not diſcerning Chriſtes body to be there preſent?

7. Beſides all theſe plaine textes of holy Scripture in confirmation of the reall preſence, the very circumſtances of it doe much fortifie our faith
Lucæ 22. verſ. 15. therein. In *S. Luke* vve haue, that our Sauiour marueillouſly deſired (*deſiderio deſideraui*) to eate that laſt banquet vvith his Diſciples.

S. Iohn

S. Iohn addeth: *that when as he loued his that were in the world, vnto the end he loued them: and knowing that the Father gaue all things into his handes, and that he came from God, and goeth to God, &c.* What coherence (I say) with this exceeding loue and infinit power of Christ, to be shewed in his last supper, if he hath left only bread and wine to be taken in remembrance of him? any meane man might easily haue done as much; and *Helias* departing from his Disciple *Helisæus*, did much more: for he left a more noble remembrance of himselfe behind him, to wit: *his staffe* and *double spirit*. But Christ bequeathing vs his true natural body to be the foode of our soules, and comfort of our hartes as we beleeue & teach, he then (in deede) shewed his infinit power and loue towardes vs, and *that he came from God*, and as God bestowed an inestimable gift vpon vs, such a one as neuer any other did, or could possibly doe. Iohn. 13. v. 1. & 3.

8. Moreouer, the institution of a religious rite and ceremony, to be vsed in the whole Church vnto the worldes end, and to be receiued of all Christian people of age and discretion, did necessarily require that it should be done in most certaine and cleare termes; otherwise, there might arise great strife and contention about it, and be the ruine of thousandes. And specially great perspicuity is required in this holy Sacrament, where the mistaking of it, must needes breede either Idolatry, if we worshippe for Christ, that which is not Christ: or impiety, if on the other side we should not giue to it (being Christ God and man) diuine honour. Wherefore, no good Christian may thinke, but that our prouident Sauiour Christ Iesvs, who very well foresawe all these inconueniences, did deliuer it in such termes as he would haue to be taken properly, and not be construed at mens pleasures figuratiuely. Adde, that he spake those wordes to the twelue Apostles only, whome he was accustomed to instruct plainely, and not in parable darkely; and who were wont also to aske for the interpretation of obscure speaches, who here made no question about this high mistery, because they were sufficiently forewarned, *that they should eate Christes flesh*, and *that his body was truly meate*: and therefore beleeued Christes wordes without further question. Ioh. 6.

9. Finally, this holy Sacrament is a principall part of the *newe Testament*, and one of the chiefest legacies by Christ bequeathed vnto vs Christians. Nowe what lawe or conscience will permit, that any legacy should be interpreted figuratiuely? to wit: that for a house, goodes, or landes bequeathed and giuen by last will and testament; you should vnderstand a figure of a house to be giuen, or the signification and representation of some goodes or landes. If this be most absurd and ridiculous in the testament of any ordinary man, about temporall goodes: howe much more

pernitious and intollerable is it, to suffer this in the eternall Testament of the Sonne of God, and that in his diuine and inestimable treasures?

And thus at length by the grace of God I come to the end of this booke, wherein (*good Christian reader*) if thou finde any thing, that may confirme thee in the true *Catholike* faith, or further thy knowledge therein; giue God (the Father of lightes, from whome all good gifts descend) the whole praise. If any thing be amisse, impute it partly to my slender skill, ouersight, or negligence; and partly to the vvant of a conuenient resting-place, commodity of bookes, and conference: all vvhich these times of persecution doe deprive vs of.

(*)

To the most blessed and holy Trinity, be all honour and glory both nowe and for euer.

AMEN.

FINIS.